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PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

Meeting of October 17, 1916

THE 500th meeting of the Society was held at the New National Museum, October 17, 1916, at 4:30 p.m. Dr. Walter Hough, of the U. S. National Museum, read a paper on "Ancient Pit Dwellers of New Mexico."

Dr. Hough said that remains of pit dwellings were indicated on the site of stone ruins explored in western Socorro county, New Mexico, several years ago and that a large cluster of such dwellings not connected with stone ruins was subsequently observed near Luna in Socorro county. This site was productive of interesting results during an exploration for the Bureau of American Ethnology last summer. The field in which the remains occur had been smoothed over by natural agencies and the positions of the houses were shown only by the stronger growth of vegetation over circular areas, thus defining the pits. Some of the pits were cleared and it was found that they were from twelve to fourteen feet in diameter and five and one-half feet deep. Remains of roof clay and charred posts and beams indicate that the roof was supported on posts placed around the periphery of the pit. It is thus probable that more than half of the house was underground and perhaps the portions of the walls above ground were banked. The floor arrangement shows a fireplace near the center, a metate and grinding stones near the fire. In one of the pits a burnt clay wall fireplace was found. Adjoining the pits was a rectangular house also roofed with clay. Here were found numerous grinding stones, baking slabs, and remains of pottery, these being about a foot under the surface loam. This house was an open air cooking and mealing shed. Near the first pit excavated was a cemetery of infants; no remains of adults have yet been found on the site.

A dance amphitheater which was about one hundred feet in diameter and ten feet deep lies on the east side of the site. It has been filled with about five feet of fire-black debris by natural agencies and in it large pine trees have matured. It is on the bank of the former and larger channel of a living stream which traverses the eastern edge of the site. The specimens found are crude metates, rubbing stones, hammerstones, baking slabs, etc.; pottery of Pueblo type decorated and undecorated

and of some crudity; a few bone awls; and small obsidian arrowheads. No stone axes were found. Dr. Hough presented the problem as he found it and hesitated as yet to pronounce upon the affiliations of the people who constructed the pit houses.

Meeting of November 7, 1916

THE 501ST meeting of the Society was held in the Lecture Hall of the Public Library, on Tuesday evening, November 7, 1916, at 8 o'clock. The speaker was Dr. W. E. Safford, of the Bureau of Plant Industry, U. S. Department of Agriculture. His subject was "Magic Plants of the Ancient Americans," illustrated with lantern slides.

Dr. Safford said that the practice of magic was widely spread in both North and South America in pre-columbian times, and in connection with it certain plants, principally those having narcotic properties, were used ceremonially, often as incense, or to produce hallucinations, call up the spirits of the dead, and to expel evil spirits from the sick and insane. The priests of the Temple of the Sun at Sagomozo, in the Andes of South America, prophesied and revealed hidden treasures, while in a state of frenzy caused by the seeds of a tree-datura (*Brugmansia sanguinea*), recalling similar practices of the priestesses of the oracle at Delphi. Another Peruvian plant with marvelous properties described by early explorers was *Erythroxylon Coca*, from which the valuable alkaloid cocaine is now obtained. Bags of its leaves accompanied by little gourds containing lime were found by the author in many graves near the Peruvian coast, hanging about the necks of the mummified remains of the dead. On the opposite coast of South America, or rather in Paraguay, grew the highly esteemed *Ilex paraguariensis*, or *yerba mate*. Closely allied to it is the *Ilex vomitoria* of the southeastern United States, from which the Indians made the famous "black drink," used ceremonially as a magic physic, which purged them from evil and which was also used in initiating their youths into manhood. Professional priests, or necromancers, encountered by Columbus and his companions on the island of Hispaniola, induced intoxication and called up their *zemi*, or gods, by means of a narcotic snuff, called *cohoba*, inhaled through the nostrils by means of a bifurcated tube. This snuff, hitherto believed to have been tobacco, has been recently identified by the author as the powdered seeds of a Mimosa-like tree, *Piptadenia peregrina*, still used in a similar way by various South American tribes of Indians, by some of whom an infusion of the seeds is also used to induce intoxication administered as an enema by means of a pear-shaped syringe of caout-

chouc. In Mexico the early missionaries, who were called upon to stamp out the practice of witchcraft, found that the Aztecs paid divine honors to various plants, especially to *Huauhtli* (a white-seeded *Amaranthus*): *Ololiuhqui* (a *Datura*), *Peyotl* (a spineless cactus, *Lophophora Williamsii*) also called *Teonanacatl*, or "Sacred Mushroom"; and *Picietl* (Tobacco). Of *Huauhtli* seeds ground to a paste with the syrup of Maguey images were made and adored, and afterwards broken into fragments and served as a kind of communion. This seed was produced in such quantities that it was used in paying tribute to Montezuma, at the time of the Conquest. The *Ololiuhqui* was regarded as divine, and it was considered a holy task to sweep the ground where it grew. Its spirit addressed as the Green Woman (*Xoxouhqui Cihuatl*), was invoked to expel certain diseases and to overcome weaker and inferior spirits in possession of a sick person. It is interesting to note that the use of the *Ololiuhqui*, or *Toloatzin*, as it was also called (*Datura meteloides*) still prevails among the Zúñi Indians of New Mexico, the Paiutes, and several tribes of southern California, in certain religious and ceremonial practices, especially in initiating youths into the status of manhood. The *Peyotl*, or *Teonanacatl*, called by Bancroft the "flesh of the gods," was used by the Aztecs in nocturnal feasts, very much as it is still used by Indians of the Mexican Sierra Madre and by certain tribes of the United States, who believe the visions induced by it to be supernatural. In ancient times a supply of this little narcotic plant was obtained by runners especially consecrated for the purpose, and its gathering was attended by a most formal ceremony. At the present day it is sent from the locality, where it grows, along the Rio Grande, by means of parcel post. Lastly the ceremonial and religious use of *Picietl*, or tobacco, goes back to remote antiquity. It is so well known that it need not be here discussed. No other narcotic plant, perhaps, has become so widely spread or so generally used and beloved by its votaries. Though of subtropical origin its cultivation had extended before the Discovery as far north as the St. Lawrence river. Beautiful pipes of many forms, representing birds, mammals, human heads, etc., have been discovered in Indian mounds near the native city of the writer, Chillicothe, Ross county, Ohio; and more recently in the county of Scioto farther to the southward. In addition to the above plants may be mentioned a certain small scarlet bean, the seed of *Sophora secundiflora*, endemic in northern Mexico and southern Texas. This also has narcotic properties, and was so much sought after by certain tribes of Indians that they were known to exchange a pony for a string of the beans six feet in length. In one of

the secret societies of the Iowa Indians this bean is used in the initiating ceremonial; and it is interesting to note that the beans are carried as charms or amulets by the members of the society, just as in western Mexico fragments of the *Peyotl*, and in southern California parts of the *Datura*, are carried by their votaries, who believe them to be efficacious in protecting those who carry them from danger, and in bringing good luck in hunting and war. It is interesting to note a similar practice in the Old World of carrying the root of *Mandragora* (or a substitute for it) as an amulet; but most interesting of all is the similarity between the beliefs and practices of the inhabitants of the Old World and New, in connection with narcotic and other plants held to possess magic properties. The lantern slides used to illustrate the lecture were photographs of the various magic plants discussed.

This paper was discussed by Mr. James Mooney who, for a number of years, has given special study to the subject of peyote. Mr. Mooney defended those who are devoted to the peyote ceremony and claimed that, in most cases, the assertions made against the plant and its users are based upon ignorance of the facts, and are without foundation.

Meeting of November 21, 1916

THE 502nd meeting of the Society was held at the New National Museum on Tuesday afternoon, November 21, at 4 o'clock. Mr. Neil M. Judd of the U. S. National Museum presented a paper on "New Types of Pueblo Ruins found in Western Utah," illustrating his paper with chalk drawings.

Mr. Judd described a recent archaeological reconnaissance of western Utah conducted under the auspices of the Bureau of American Ethnology, stating that this resulted in the discovery of two types of prehistoric habitations not previously reported from the Southwest. The first of these was circular in form and was made by leaning logs against cross-pieces supported by four uprights which surrounded a central fire-place. Willows, grass and clay, in succession, covered the logs. Houses of the second type, usually occurring in groups forming villages, were rectangular in shape and constructed entirely of adobe. A small series of unattached cliff-dwellings, exhibiting certain features common both to structures of this second type and to stone-walled houses south and east of the Rio Colorado, was also described. A careful study of the smaller artifacts recovered from both types of western Utah ruins indicates a close cultural relationship between their respective builders and the inhabitants of prehistoric structures in other sections of the Southwest.

In a discussion of the paper Dr. J. W. Fewkes called attention to the desirability of a more accurate definition of what archaeologists mean by a "pueblo." He pointed out that the term is sometimes loosely used to include all kinds of ruined stone buildings in the Southwest. Inasmuch as the pueblo culture area owes its name to characteristic buildings or pueblos he suggested that the term be limited to terraced, congested community buildings with ceremonial rooms or kivas. If this suggestion were accepted by archaeologists many ruins on the periphery of the so-called Pueblo area would have to be classified as belonging to a pre-puebloan phase, or not regarded as pueblos at all.

Meeting of December 5, 1916

THE 503rd meeting of the Society was held in the Lecture Hall of the Public Library on Tuesday evening, December 5, 1916, at 8 o'clock. At this meeting Prof. W. H. Holmes, of the U. S. National Museum, delivered an address on "Outlines of American Aboriginal History," illustrated with lantern slides.

Introducing his subject Prof. Holmes said: It is agreed that the human race is a unit. It follows therefore that there was but one cradle and that from this man spread over the world. The early chapters of human history must always remain obscure although evidence has been found carrying the story far back into the remote past.

It was the purpose of the speaker to indicate briefly the probable course taken by the human race in spreading from the Asiatic cradle to the New World, and also to indicate the causes and course of cultural development in the various centers of American occupancy and to suggest the causes of decline.

The earliest known traces of man (or a man-like being) have been found on the island of Java. In the nature of things, it was a long time before he wandered far from his primeval home. He had to acquire the arts of the hunter and fisher before he could reach the far north and it was doubtless by way of Bering strait that he reached the New World. Portraits were shown of the various peoples whose ancestors may have been concerned in these ancient migrations—natives of Tibet, China and Siberia, the Eskimo, the Sioux, the Zuñi, and other typical American Indians; and attention was directed to the practical identity of these types. Referring to the development of culture in America it was shown that no culture above the hunter-fisher stage ever passed through the Bering gateway. All culture of higher grade is, therefore, American. As the early immigrants reached the more favorable localities of the

continent they engaged in agriculture and became sedentary. This condition led to the development of the simple arts, industries and institutions belonging to this phase of progress. It was asked how then do we account for the vast works in the way of temples, pyramids, and tombs and the vast body of products of the sculptor's art, of highly embellished pottery, textiles and metallurgy? It was shown that all were due to the dynamic forces of religion manifested through the all-powerful shamanistic classes who sought above all things to honor the gods and to glorify themselves. But it is asked why are the once splendid cities now in ruin? The reasons are readily found. The energies of the people were broken down by the ever-increasing load of super-essential activities. The system which permitted overgrowth of these highest manifestations of culture had within itself the germs of disaster.

Numerous slides illustrating various wonderful products of sculptural and architectural genius developed under the absolute control of the Mayan shamanistic priesthood were shown.

The paper was discussed by Dr. E. Hewett of Santa Fe, New Mexico; Mr. S. G. Morley of Cambridge, Massachusetts and Dr. H. J. Spinden of New York. Dr. Hewett suggested the influence of environment on the cultural development of a race, citing the discovery of metal by the early inhabitants of Europe and its use in making weapons. Mr. Morley spoke of the Maya hieroglyphs, and Dr. Spinden discussed the culture which preceded that of the Maya in Central America, traces of the agricultural period remaining in crude figurines and that of the religious period in effigies of serpents and of grotesque gods.

Meeting of December 19, 1916

THE 504th meeting of the Society was held at the New National Museum, December 19, 1916, at 4:30 p.m. Dr. Truman Michelson of the Bureau of American Ethnology presented a paper entitled "Notes on the Peoria Indians."

Dr. Michelson said that the Peoria Indians have practically lost their ethnology in the strictest sense of the word, although their language and folklore still remain. A study of these show very clearly that the Peoria Indians have had two associations, the older and more intimate association with the Ojibwa group of central Algonkians, and the more recent with the Sauk, Fox and Kickapoo. The terms of relationship support this view, as do the historical facts.

The speaker then showed by means of a blackboard chart the system of consanguinity among the Peoria. In this way it was demonstrated

that two factors were involved, *i. e.*, the gentile organization and blood consanguinity.

The paper was followed by a general and interesting discussion. Prof. W. H. Holmes mentioned the old quarries in northeastern Oklahoma, near the present location of the Peoria Indians, and Dr. Aleš Hrdlička noted the importance of definite recording of the geographic distribution of Indian tribes. In reply to a question by Mr. F. W. Hodge the speaker expressed the opinion that archaeological research would throw light on the early material culture of the Peoria. Dr. J. R. Swanton noted that the Indians of the northwest coast have a myth similar to one related by the speaker in which bones thrown into the water are said to "come to life." In the legend of the coast Indians the bones are those of a salmon, while among the Peoria the bones are those of a beaver. In response Dr. Michelson stated that the form of this legend which mentions the beaver is limited to a small area.

Meeting of January 16, 1917

THE 505th regular meeting of the Anthropological Society of Washington was held January 16. At this meeting Mr. William H. Babcock presented a paper on "Certain Pre-Columbian Notices of the Inhabitants of the Atlantic Islands."

Beginning at the north, the speaker referred to the well known Norse colonization of Iceland in the latter part of the ninth century and the much earlier establishment of Irish monks at some points of its coast. From numerous Celtic local names Dr. Nansen argues that there may have been a much greater inland Irish settlement; but perhaps these names should rather be explained by the many Irish and Hebrideans among the early Norse colonists. There are also mentions of "trolls" in the sagas of Grettir—and perhaps elsewhere in early Norse writings—as inhabiting hidden places of the mountainous interior. These may preserve possibly the memory of aboriginal survivals from Pre-Norse and Pre-Irish times; but more probably merely echo old Norse traditions or are freaks of fancy.

Farther south, perhaps the oldest record is Plato's Atlantis derived from his ancestor Solon who received it, as we are told, from the Egyptian priests of Sais. The speaker related it in slightly condensed form with special heed to anthropologic items: but expressed the opinion that it merely reflects the civilized life of Plato's time on the Mediterranean shores: and throws no light on mankind in the Atlantic.

He recited also the description of a far western island, which seems to be Madeira, given in the time of Julius Caesar by Diodorus Siculus: adding the same estimate.

He held that this also applies to Plutarch's interesting account of Ogygia, possibly Ireland or Iceland and the continent beyond it; also to the Irish sea romances or Imrama, though the home life which they at times repeated in their tales was very different from the life of the Mediterranean.

In the Geography of the Arab writer Edrisi—about 1154—we seem to find, perhaps for the first time, notes of observations of real human beings on the islands of the eastern Atlantic. A list of these was given with most of the relevant items; showing great diversity in matters of culture, perhaps also of race, but in part agreeing very well with fourteenth and fifteenth century accounts of the Canary Islanders. His sources were partly mythical, partly recent Arabic and to some extent probably also European, both classic and mediaeval. It is impracticable to identify each island; but some of them are located among the Canaries; one is perhaps Madeira, and two or three at least should be credited to the Azores.

We have nothing certain and explicit concerning the latter after this time until the Portuguese colonization, which seems to have found none in possession: but fortunately there is a considerable body of information as to the Canary Islanders.

The speaker quoted from Major's introduction to the *Canarien* of Bontier and Leverrier a translation of a letter written at the end of 1341 by certain Florentine merchants dwelling in Seville, Spain, narrating an expedition that year of three Portuguese ships, partly manned by Italian seamen, to the Canary Islands. It constitutes one of the best reports of their people ever made and at that time they were less affected by European interference than afterward.

After mentioning a brief settlement of thirteen Spaniards in Grand Canary in 1382 and the beginning in 1402 by Bethencourt of the conquest of the islands, completed about 1485, Mr. Babcock, from the same source (Major's introduction) quoted Azurara's narrative (in the *History of the Conquest of Guinea*, published 1448) of a slave raid on the island of Palma, participated in by a Portuguese vessel in 1443, with some account of the inhabitants of the other islands, also Cadamosto's report on the Canary Islands in 1455, the middle of the contest, some being still unconquered and pagan. He added from the body of the *Canarien* divers selections presenting similar matter of anthropology.

A few words as to matters of race and culture closed the paper.

The presentation of the paper was followed by a general discussion of the subject in which the speakers were Dr. Aleš Hrdlička, Dr. John R. Swanton and Dr. Truman Michelson.

Meeting of February 6, 1917

THE 506th meeting of the Anthropological Society of Washington was held in the Lecture Hall of the Public Library, Tuesday evening February 6, 1917, at 8 o'clock.

Dr. J. Walter Fewkes, of the Bureau of American Ethnology, read a paper on "Prehistoric Ruins of the Mesa Verde National Park." This communication was mainly taken up by an outline of the work accomplished by him, in the summer of 1916, under direction of the Bureau of American Ethnology, at the request of the Department of the Interior. After a brief introduction on the situation and physical features of the Park and a short account of archaeological work already accomplished, the speaker described in detail the uncovering and repair of one of the large pueblo-like buildings of the Mummy lake group, situated on the government road, four miles and a half from the ruin known as Spruce-tree House.

The mound excavated is one of the largest of the group, and when the work began gave no indication of the form, size, and architectural features of the building it covered. After three months' work there was brought to light a rectangular structure, 113 feet long by 100 feet wide; three stories high, with an enclosed court on the south side. The ground plan showed the existence of four circular, ceremonial rooms completely embedded in fifty rectangular enclosures which were formerly used for secular purposes. The remarkable feature of this ruin is the large size of one of the circular rooms, situated in the center of a compact group of chambers. From the wide southerly outlook this ruin has received the name, Far View House. It is a pueblo habitation, the first of its type ever brought to light on the plateau. The ruin was repaired, the tops of the kivas being treated with Portland cement to protect them from the elements.

After describing the various architectural details of the building Doctor Fewkes passed to a consideration of what he termed the morphology of the structure, or the comparison of it with other types, especially the cliff dwellings of the Mesa Verde. He declared that it is a new type of ruin in that region, and that there are evidences of many other examples of the same general character now indicated by mounds; we may

say that formerly there were as many members of this type on the Park as cliff dwellings in the caves of the canyons. He considered in detail some of the arguments bearing on the relative age of buildings like Far View House, and the cliff dwellings, and came to the conclusion that the former were the more recent, and evolved from the habitations in cliffs.

Considerable time was devoted to a discussion and comparison of the so-called kiva or sacred room. He held that this chamber should be made the basis of classification of pueblo ruins, and that it was represented by the tower found widely distributed in Utah, and adjacent regions of Colorado. He pointed out the wide-spread custom of dual styles of buildings among primitive races: one type being devoted to religious purposes, the other to habitations. He claimed that the former are always better constructed than the latter. He regarded the tower as a religious building and that the people who used it lived in dugouts or temporary habitations that have disappeared. In the earliest times these two types were separated, but in later stages in the evolution of buildings they became united; at this time the habitations were constructed around the bases of the towers. Later in the course of development the central original building lost its tower-like form and became the circular kiva. Several similar architectural units, by union, formed a pueblo.

He claimed that all the modern pueblos show indications of modifications due to foreign influences, especially Mexican, but that Far View House, with its union of kiva and other rooms was an unmodified extinct type.

Doctor Fewkes pointed out that the great morphological similarity between Far View House and the pueblos with central kivas and towers, many miles away, had an important bearing on the distribution or diffusion of pueblo culture. He regarded the San Juan region as the nucleus from which the pueblos south and west originated, thus substantiating by archaeological evidence the legendary traditions of the inhabited and much modified historic pueblos. He claimed that there were two nuclei of distribution of house builders in the southwest, each arising in regions physiographically and climatically distinct; each possessed of different materials available for architectural advancement; one arose in the Gila valley; the other in the San Juan; the former spread toward the north, the latter to the south. Both nuclei were extinct before the historic epoch. What remained, or that we now know as the culture of living descendants is the product of acculturation,

due to cultural contacts in this expansion. History can afford, therefore, only an imperfect picture; we must rely on archaeology, mainly architectural and ceramic remains, supplemented by ethnology, to discover the nature of the culture of these two original nuclei.

In a discussion of their distribution the speaker showed numerous illustrations of the prehistoric kivas called towers, situated in Hill canyon, near Ouray, Utah. To these he gave the name, suggested by their site, Mushroom Rock ruins; their more striking peculiarity being their position on tops of inverted cones, or mushroom-like formations of rock due to the enormous erosion evident in the region where they occur. He said that this form was not morphologically a different type from towers, but its site was so unusual that it was convenient to designate them by this name.

While the important question of the antiquity of the cliff dwellings has not been satisfactorily answered by the observations made at Far View House, progress is being made in the accumulation of significant data bearing upon it, and that as long as this question remains unanswered the archaeologist has plenty of research before him for many more years of fieldwork in the Southwest.

The communication was illustrated with lantern slides.

Meeting of February 20, 1917

THE 507th meeting of the Anthropological Society of Washington was held in Room 44 of the New National Museum, February 20, at 4 p.m. The speaker of the afternoon was Dr. I. M. Casanowicz of the New National Museum who presented a paper on "The Fish in Cult, Myth, and Symbol."

Dr. Casanowicz said:

The fish, as the inhabitant of the mysterious, indestructible never-resting water, early impressed man deeply, and was considered by him as the genius and representative of the life-producing element. Traces of the veneration of the fish, sometimes revealed in taboos, are found everywhere in ancient times and still exist in various parts of the world.

A center of ichthyolatry in antiquity was, according to the testimony of classical writers, especially Syria, where a fish goddess under the name of Derketo-Atargatios was worshiped as a phase of the great Semitic mother goddess Astarte, being regarded as a personification of the fructifying power of the water. Reminiscences of this cult still survive in the cherishing of sacred inviolate fishes in some places near mosques.

Tales of the fish as a medium of transformation and incarnation of

spirits and ghosts are met with among various nations, and in later times the fish seems to have been, next to the bird, a symbol of the departed human soul. The fish as carrier of man across the water was illustrated by the story of Arion and the dolphin as told by Herodotus, and by the Biblical narrative contained in the book of Jonah. Parallel narratives of a man being swallowed by a sea monster were quoted from Greek, Polynesian and Cherokee lore.

The belief in the magical healing and apotropaic properties of the fish were also found to be wide-spread. The fish was generally considered as a being of good omen, benevolent and beneficent to man, and by reason of its own great fertility it was a symbol of increase and abundance. Various regions had their favorite species of fish which were endowed with supernatural qualities. Thus among the classical nations the dolphin was termed the "saviour fish" (*piscis salvator*). In the Far East (China and Japan) the carp was the fish of good omen, while among the ancient Irish the salmon was the "fish of wisdom," the mere sight of which brought healing.

Dr. Swanton introduced the discussion of the paper by calling attention to the fact that migrations of Indians were influenced largely by the food supply. Thus many tribes of Indians followed the rivers and streams because of the presence of fish. Dr. Michelson mentioned the legend of a miraculous fish among the Delaware Indians, and also noted a similarity between the ancient beliefs concerning the fish and those held by the North American Indians. Mr. E. T. Williams spoke on the use of the fish in Japan and China, the latter country considering it martial in character because of its fearlessness in proceeding against the current of a stream, and also because of its scales, suggesting a coat of mail.

Meeting of March 6, 1917

THE 508th meeting of the Anthropological Society of Washington was held at the New National Museum on March 6. This meeting was devoted to a general discussion, the subject being "Problems Connected with the Distribution of the Aboriginal Population of America." The speakers were Dr. John R. Swanton, Dr. Aleš Hrdlička, Dr. Truman Michelson, Prof. William H. Holmes, Dr. J. Walter Fewkes, Dr. Walter Hough, and Mr. Francis LaFlesche.

Dr. Swanton introduced the discussion by stating that the subject divided itself into a consideration of the distribution of aboriginal population in America quantitatively and qualitatively. Dr. Swanton said:

Populations may be classified qualitatively according to their physical characteristics, languages, cultural features, social organization, and so on. Archaeology has a bearing on all these.

He gave as one of the principal problems to be considered the bearing of the data of each class on the generally admitted Asiatic origin of the American Indians and their diffusion from the northwest.

Dr. Aleš Hrdlička, speaking from the standpoint of physical anthropology, stated that the distribution of different physical types on the American continent has always been one of the main problems of his branch of science in this country. Morton, the father of American anthropology, classified the American Indians in two types, (1) the Toltec, or refined type, which included the Toltecs of Mexico, the Maya, and the mound-builders of the Ohio valley; and (2) the Barbarian, in which he included all the less civilized, semi-nomadic tribes.

This classification, although imperfect, was shown in the course of time to have a good foundation. Roughly speaking we recognize today two great sub-types of the American aborigines, which correspond in the main to Morton's groups. The Toltec strain shows an irregular but wide distribution over both Americas. Its main areas are portions of the northwest coast, a part of the Pueblo region, a large part of the more southern territory of the mound-builders, all Yucatan, Southern Mexico, Central America, the Antilles, the western region of northern South America, and the coast of Peru, with as yet undetermined areas in Brazil, and traces even farther south. The type is principally marked by brachycephaly. The second Morton group corresponds to the American dolichocephalic population which extends over vast areas from Labrador and Canada to Tierra del Fuego. Which of these two types is the older on the Continent has not yet been determined. The answer will doubtless differ in different localities. Besides these two, what may be called fundamental physical types of the American population, we now recognize a third group which, though closely related to the first or Toltec, seems of much more recent introduction and development; this is the Athapascan. And there is a fourth type also of fairly recent introduction, namely the Eskimo. Outside of these four strains, all of which are related and proceed probably from one ancient stratum, we have discovered as yet in America no trace of any other Pre-Columbian population.

Dr. Truman Michelson, speaking on the linguistics of the Indians, said: "There is no single type of language, no fundamental structure that is the same in all linguistic stocks, though we find resemblances

among them." The speaker stated that resemblances occur between the languages of northeastern Asia and those of certain North American Indians. "An important problem in linguistics," said Dr. Michelson, "is to determine whether resemblances between languages are genetic or borrowed." The distribution of linguistic stocks was indicated on maps.

Professor Wm. H. Holmes spoke briefly of the probable origin of the human race in southern Asia and the gradual spread from the cradle through increase in numbers and intelligence over wide areas. In passing northward, the culture would be gradually modified and on reaching the Arctic, it would be reduced to a state corresponding to that of the hunter-fisher state exclusively known throughout the Arctic. In passing by the Bering route to America migrating groups would carry with them only this single culture stage, but advancing southward, changes would take place according to environment. Culture would take on one phase in the Great Plains region, another in the Mississippi valley, still another in Mexico, and so on; and there would follow interchanges of culture elements between peoples and areas without end. We thus explain the complex conditions and great diversity of the Columbian period.

Dr. J. Walter Fewkes stated that the two great forces which have influenced the distribution of population in North and South America are (1) geographic, the course of migration being somewhat determined by the mountain ranges and rivers, and (2) the food supply, which depended on the climate. Dr. Fewkes called attention to the fact that language does not represent the cultural distribution of a people. Languages shrink and change but archaeological evidence represents culture in its original distribution and affords a permanent basis of study. Thus archaeology indicates that two types of people once lived in the southwest. There were two foci of distribution, one in the San Juan valley and the other in the Gila valley. The food quest broadened the outlines of these groups, and at the point of juncture there arose a mixed type, which we now find along the Little Colorado, while in the original places the culture has entirely disappeared. Dr. Fewkes spoke of the large and important cultural groups found in the West Indies where the Carib stock was preceded by another stock, the Arawak, both originating in South America. In the West Indies the root of the yucca bears the same relation to the food problem of the people that the corn bears in the southwest.

Dr. Hough said that at the time of the Discovery the tribes of America

were identified with the environments in which they had settled and since that time only migrations of a minor character had taken place. The causes of extensive migration were thus conjectural but depended on basic facts of food, transportation and artificial fire-making.

Mr. La Flesche stated that the ancient rites of the Siouan stock show that the migrations of the people were influenced by the search for food. The first animal mentioned in these rites is the elk, succeeded by the deer and later by the buffalo, at which period the mention of corn appears for the first time.

Meeting of March 19, 1917

THE 509th meeting of the Anthropological Society of Washington was held in the Lecture Hall of the Public Library on March 19, 1917. On this occasion Dr. Fay Cooper Cole, of the Field Museum of Natural History, Chicago, Ill., delivered a lecture before the society on "The Pagan Tribes of the Philippines." The lecture was illustrated by lantern slides.

Meeting of April 3, 1917

THE 510th meeting of the Anthropological Society of Washington was held at the New National Museum, April 3, 1917. At this meeting Dr. Leo J. Frachtenberg, of the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C., presented a paper on "The Religious Ideas of the Northwest Coast Indians."

Dr. Frachtenberg stated that four important features of the religious ideas noted among the Indians of this region are (1) an intensive animism; (2) a belief in the powers of supernatural beings, as dwarfs and giants; (3) a belief in the existence of guardian spirits, and (4) a complete absence of the social phase of religion.

According to Dr. Frachtenberg many religious ideas are common to all the tribes of the northwest coast, yet the northern and southern portions of this area are found to differ in cosmogony. The tribes in the extreme southern portion believe that the world was created out of a watery mist, the Transformer enlarging a small piece of land until it became large enough for habitation. The tribes of the northern portion are satisfied with a world whose origin is not explained. They hold, however, that the Transformer (Creator) first made man and the members of faunal and floral kingdoms, and at a later time returned and improved this creation. Two visits of the Transformer are typical of this region. In the south the Transformer (Creator) and the Trickster are separate individuals, while in the north they are unified. In the south the Transformer makes all that is good, and the Trickster is held responsible for

all the bad elements, while in the north there is no such disassociation. Good and evil things were alike created by the Transformer.

The northwest coast Indians believe that an individual comprises a body inhabited by two souls and a ghost. In a slight illness the outer soul becomes separated from the body, in a serious illness the inner soul wanders to the country of souls but may be recalled by the shaman. When death occurs the ghost also departs and the shaman has no further power. The country of souls contains two divisions, one inhabited by recently arrived souls and the other by souls which have been there for a longer time. On their journey to this land the souls pass a rest-house, then a lake and a berry-ground. Their way is barred by a spring-pole, and they must cross a rotten log, the final barrier being a wide river.

No ritual or systematic form of supplication is found among these Indians, indeed it may be said that guardian spirits take the place of deities. Every man and woman possesses one or more guardian spirits, each of which has its special sphere of influence. Thus there are guardian spirits for securing good weather and for plenty of seal or whale, guardian spirits for success in hunting, and for help in making baskets and canoes. No offerings accompany a request to a guardian spirit. Crude representations of these spirits are seen on the implements and on the house-posts of their owners.

The shamans receive their power from a multitude of spirits. Certain shamans are considered to have power to cure sickness, while it is believed that others can steal a man's soul, causing either serious illness or death. Large gifts are exacted by the shamans, who are both respected and feared.

In the discussion which followed the reading of the paper Dr. J. R. Swanton called attention to the nascent dualism and monism in the religious beliefs of the Indians of the southern and northern areas considered by the speaker. Dr. I. M. Casanowicz noted the strange fact that many primitive religious ideas bear a resemblance to the most advanced religious ideas of the present time. Dr. J. W. Fewkes said that primitive Indians are so low in the cultural scale that they develop only the most general religious principles, which are connected with the several geographic areas inhabited by them. He stated further that there is no unity in the primitive religions of the American Indians, though some parallelisms are found between the beliefs held in different areas. Dr. Truman Michelson mentioned some differences between the religious ideas of the northwest coast Indians and those of the Algonquian tribes, one of the chief differences being that the latter do not believe in a plurality of souls.

FRANCES DENSMORE, *Secretary*